

Valley Women's Voice

November 1992

A Chronicle of Feminist
Thought and Action

The Beauty of Strength

Valley Women's Martial Arts Celebrates 15 Years



Performers at "Arts for Strength: Resistance Through Women's Eye" on October 24th

Valley Women's Martial Arts in Easthampton recently celebrated 15 years of existence and resistance. Founded in 1977, Valley Women's Martial Arts is a non-profit school which teaches karate, self defense and arnis (Filipino stick fighting) to women and children. The school has helped women of myriad backgrounds and experiences to resist the harassment and violence that is condoned in the USA and worldwide. These 15 years of resistance and existence span a time when the insidious and blatant damage of sexual abuse, incest, murder of women by the men they know, and other forms of woman hatred are being brought more and more into the public eye. Valley Women's Martial Arts has played and continues to play an important role locally, nationally, and internationally in addressing the issues of violence against women and children.

The school is a member organization of the National Women's Martial Arts Federation, which was formed to promote women's excellence in the martial arts and to educate the public about the need for women to teach and learn how to protect ourselves. VWMA's founder, Wendi Dragonfire, past

head instructor Beth Holt, and current head instructor Janet Aalfs teach and participate in trainings and seminars throughout the US and Europe. Black belt teachers and advanced students educated at VWMA provide workshops, demonstrations and lectures on self defense and related issues throughout the Western Mass area and beyond.

Valley Women's Martial Arts celebrated their fifteenth year with a performance entitled "Arts for Strength: Resistance Through Women's Eyes." This event took place on Saturday October 24th at the Northampton Center for the Arts and included stunning displays of choreographed self defense, martial arts, poetry, and music/percussion in a collection of alternately beautiful and

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Kings and Wild Men: Patriarchy as Evolution

by Jami Porter-Lara

The last part of a three-part series on the men's movement.

We (who believe in progress) valorize innovation and then yearn for more stable worlds, whether they reside in our past, in other cultures, or in the conflation of the two.

—Renato Rosaldo, *Culture and Truth*

Much of the men's movement makes extensive use of Native American spirituality, particularly in its attempts at reconceptualizing masculinity. As I discussed in the last segment of this article, the appropriation of Native spirituality to fill the void of White capitalist identity is a fundamental reenactment of the colonial and imperial principles upon which this country was founded. It is no coincidence that the October edition of *Wingspan* focuses on the male archetype of "Kingship" while Indigenous people around the world are mourning the arrival of Columbus as the beginning of 500 years of imperialism and genocide. Men's movement leaders promoting the Kingly archetype hail Columbus as a hero, as a man from the days in which masculinity was in a more healthy state of development. While seeking to reap the benefits of identifying with both kings and indigenous spiritualities, the men's movement accepts the implications of neither, and does not recognize how their use of the two ideals might be in conflict.

A number of questions come to mind. How is it that the men's movement can simultaneously call upon Indigenous spirituality and European kingship, as if these are compatible, even complimentary concepts in the redefinition of Western masculinity? With all of the emphasis on Indigenous spirituality, where are the Native people? And how has

the men's movement managed to generate so much liberal and feminist support when one of their primary means of re-constructing male identity are the clearly articulated concepts of Patriarchy? Examination of the literature by the mythopoetic and psychological leaders of the movement is useful in answering some of these questions.

Robert Bly emphasizes men's need for connection to their fathers, a connection which he claims was lost during the Industrial Revolution, when men left their homes to work in factories. Having lost contact with their fathers, says Bly, they lost the male mode of relating, and consequently have never received initiation from boyhood to manhood, a rite which can only be performed by older men.

These losses have created a great deal of grief and alienation for American men, his solution to which is re-connection to other men and their fathers through myth and ritual. Although very similar to the goals of therapy, this solution looks harmless enough until we examine the mythological base upon which he calls. Notice that there is no discussion of the current destructiveness of fathers in this culture—the men's movement addresses the pain and the loss of disconnection from fathers, but does not discuss the pain of physical, sexual, or emotional abuse caused by them.

In a complete, but not surprising reversal of its pro-feminist roots, the men's movement summons Patriarchy as its guiding principle. Dr. John Weir Perry, in "Re-emergence of the King," cites the Middle Ages—the time of King Arthur, lords and ladies; knights and castles—as a time critical to the development of male consciousness. Perry says that the Middle Ages were a time

of truly healthy male spirituality, characterizing it as "a unitary god focused culture pyramided with hierarchies of authority," which he contrasts with "our sensate, secularized culture of instant gratification." Where we as feminists have taken a critique of Patriarchy as essential to our continuance, Perry says that what the opponents of patriarchy overlook is that these kingly functions reflect deep evolutionary developments in the structure of the psyche.

In other words, according to Perry and Bly, the development of the human psychic state and civilization was/is dependent on the progression from matriarchal goddess based non-hierarchical spirituality, to the patriarchal hierarchy of the kingship.

Moore and Gillette, authors of *King, Warrior, Magician, Lover* say that they could not find any examples of highly evolved, complexly structured societies that were not patriarchal in their mythological base. With all of the men's movement's "involvement" in Native American ritual, this could mean either that Moore and Gillette do not consider Indigenous societies to be complexly structured and highly evolved, or that they wrongly consider the mythological bases of Indigenous cultures to be patriarchal. Perry agrees with these findings, arguing that the feminine principle had done its historical job and that evolution required the masculine principle to become differentiated—that is, dominant. He says that the shift from goddess culture to patriarchy is "a natural movement of psychic evolution."

So the masculine in more highly evolved than the feminine and hierarchy-kingship is the most evolved form of civilization. Where does this leave Indigenous people in refer-

ence to the men's movement, when the fundamental structures of Indigenous societies on the North American continent—gynocentric and egalitarian—are considered uncivilized and un-evolved by the standards of movement leaders? While doing research, I wondered many times why men's groups, having appropriated so much of Native culture, do not question why there are no Native people among them? The rituals are there, the "ceremonial garb" is there, but the people are not there. In attempts to make itself less White, the men's movement has set up scholarship funds to attract Black men, Latino men, and Asian men, but they make no mention of Native American people. Never, not once have I seen the men's movement make reference to Indigenous people as if they existed in the present.

From the evolutionary-psychological perspective of men's movement leaders such as Perry, Maede, and Bly, Native people do not exist as a people, but rather as a concept, or as an idea. Bly has often talked about the usefulness of "soul talk" rituals and initiation ceremonies for men getting in touch with their "Wild Man." The exact meaning of the Wild Man is often ambiguous, but it is connected to the process through which men must travel in order to achieve mature "manhood." He who is searching for his Wild Man often dances with abandon, behaving symbolically and through the archetypal unconscious. The Wild Man is opposite on the evolutionary scale from the King, who represents authority, civilization, and divinity. This passage from Perry's description of his meeting with Carl Jung is so illuminating that

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Policy Statement

The *Valley Women's Voice*, a monthly feminist newsjournal, welcomes women's writings, poetry, graphics, and photography that reflect a feminist commitment to the empowerment of all women. The *Voice* provides a forum for women to share challenging and controversial ideas. We aim to communicate and strengthen bonds between women by making them visible in our pages.

The *Valley Women's Voice* is produced on a collective, consensus, volunteer basis by a group of feminists. We do not agree with all opinions expressed in the *Voice* by individual authors, but we accept responsibility for choosing to print everything in the paper.

CONTRIBUTION GUIDELINES

The *Valley Women's Voice* welcomes letters, essays, narratives, interviews,

newsbriefs, poems, short stories, cartoons, graphics, and photographs. Written submissions should be 3 to 5 pages typed, double spaced. Your name, address, and phone number must be enclosed with all materials so that we may verify submissions and/or contact you to discuss any necessary editorial changes. A short biographical statement is also appreciated. An author who does not wish her name to be printed should indicate this when submitting items. Please enclose a SASE if you would like materials returned to you. The decision to print materials is made collectively, and all major editorial changes are made in conjunction with the author. However, we reserve the right to make minor editorial corrections to submissions for purposes of clarity and space constraints. Although we cannot afford to pay contributors,

we do send a complimentary copy of the issue in which your item appears.

Send submissions to: *Valley Women's Voice*, 321 Student Union Building, University of Massachusetts, Amherst, MA 01003. If you have ideas for future articles, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. Our number is (413) 545-2436.

CALENDAR & ANNOUNCEMENT LISTINGS

The *Valley Women's Voice* would like to print announcements and publicize events of interest to women. Listings are free and should be kept to 5 lines in length. (Items will be edited to fit space constraints.) Announcements for non-profit organizations will be given preference and additional space

when it is available.

We request that Calendar listings provide the following information: name, date, time, and location of the event; cost of attending the event (sliding scale? work exchange?); the sponsor of the event and recipient of proceeds, if any; a statement about accessibility for disabled women (wheelchair accessible? ASL interpreted?); a phone number where inquiries may be directed.

Individuals and organizations may request that a photograph be printed along with a Calendar listing. A nominal fee is charged to cover printing costs. Only black-and-white photographs can be accepted. Due to space constraints, we may not be able to accept all photographs for publication, and preference will be given to non-profit organizations.

Letters to the Editor

This letter was released to the Valley Women's Voice by Donna Goodleaf.

Attn: Joy James and Diane Brooks, Co-Chairs of Search Committee for the Special Opportunity Line and Search Committee Members

From: Donna K. Goodleaf, Visiting Lecturer

Re: Withdrawal of my candidacy application for the Special Opportunity tenure track position in WOST for 93/94.

I am writing this memo to inform the search committee that I have decided to withdraw my candidacy for the Special Opportunity Faculty position in the Women's Studies Program. I have taught in this program over the past three semesters and during this time I have observed a kind of politics that leads me to conclude that the current climate in Women's Studies and the UMass administration is detrimental to my future professional career. I will continue to teach as Visiting Lecturer in Spring 1993 while working on a number of research and writing projects with Indigenous scholars.

Dr. M. Annette Jaimes, a Juaneno/Yaqui scholar, and I are currently working together on a writing project, a book entitled *Native American Women's Life and Land Struggles, Past and Present: At the Center of Survival and Resistance* which will be published by Oxford University Press. I have just submitted my article "Under Military Occu-

pation: Indigenous Women, State Violence and Community Resistance" for publication in *Happening: Canadian Women Fighting for Social Change*, edited by Linda Carty, to be published by Women's Press, Toronto. Lee Maracle, the Salish/Cree poet and novelist, and I will be co-authoring a book on current issues in Indigenous communities. I am working in collaboration with Winona LaDuke, the respected Anishnabeg activist scholar, and president of the International Indigenous Women's Network. We will be publishing a book on the militarization of Indigenous lands in the United States and Canada.

It is important that I substantiate with examples the reason why I am withdrawing my candidacy for the Special Opportunity Line. I have served on various Women's Studies committees in these past three semesters, and it is clear to me that the current environment in the Women's Studies program is not supportive of Indigenous Women. I consider the vote to deny graduate student representation, without consulting or informing the graduate students/TAs currently working in the program, to be a clear example of departmental perpetuation of structural racism and elitism. The Executive Committee has disrespectfully treated the graduate students/TAs who are primarily women of color. As an Indigenous woman, it is difficult for me to ignore this type of hostile institutional treatment towards "lower ranking"

members of the Women's Studies Program.

As a former graduate student/TA in the program, I remember the valuable contributions that we made with regard to curriculum changes. Together with Jeanine Maland and Shanta Rao, I taught a course on Women's Struggles and Resistance from a multicultural perspective. It should be remembered that this course came out of initial demands made by ALANA and undergraduate student groups. As graduate students/TAs in Women's Studies we supported those changes. It was clear that students were calling for a shift from the Eurocentric perspectives in the department's curriculum.

Numerous memos and minutes from Women's Studies meetings (1991-92) document and attest to core and associate faculty actually supporting undergraduate/graduate student demands for structural changes. It is therefore incomprehensible to me that the Executive Committee, formed in Fall 1992, has decided to exclude graduate students/TAs in the work that is being done to transform the curriculum. This, it would seem to me, contradicts the stated intention of the Executive Committee to transform the curriculum to reflect a multicultural perspective.

Let me also point out that Deidre Almeida and I are currently teaching a course on "Indigenous Women in Contemporary National Liberation Struggles." Although we have Visiting Lecturer status, we are not invited to participate in any of the discussion

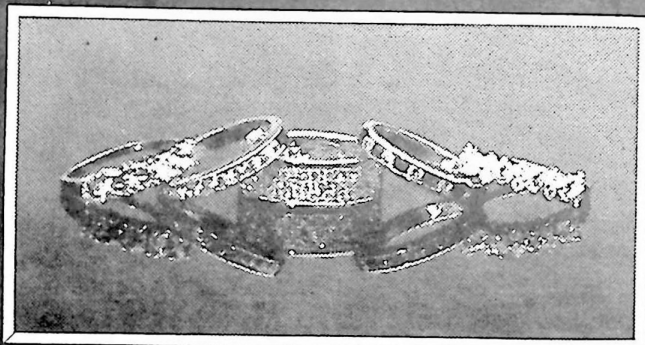
on multicultural changes in Women's Studies Curriculum. Therefore, I am forced to conclude that my current work in the department is not valued and that there is no commitment to enhancing the program with the Indigenous perspective. Our role so far has been marginal and our presence as Indigenous women has been tokenized.

I am forced to conclude that the extent of institutional racism and elitism goes beyond the parameters of the WOST program. The Dean's comments as recorded in the minutes of the September 18th Executive Committee meeting makes clear that "... the program needs to run smoothly. If it does not, Women's Studies will be placed under the Dean's supervision, and an outside reviewer will be brought in. In this case, there will be no personal actions, no hiring, not even for a special appointment." In my view this comment reveals the Dean's lack of commitment in dealing with the real challenges that face this program. Structural changes are necessary if there is going to be a dynamic, truly multicultural presence in the Women's Studies program. The Dean's comment, instead of acknowledging this, expresses the administration's tactical use of coercion and threat to ensure order. I cannot be party to the administration's attempts to silence the voices of dissension and difference.

I remain committed to teaching the

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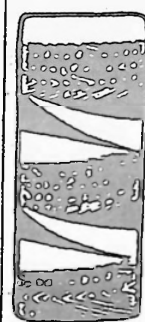


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Interview with: Rigoberta Menchu Tum Winner of the 1992 Nobel Peace Prize

We are not myths of the past, ruins in the jungle, or zoos. We are people and we want to be respected, not to be victims of intolerance and racism.

It is said that our indigenous ancestors, Mayas and Aztecs, made human sacrifices to their gods. It occurs to me to ask: How many humans have been sacrificed to the gods of Capital in the last five hundred years?

On October 16, 1992, the Committee of the Nobel Peace Prize for the first time in its history granted the Prize to an indigenous woman. At twenty years of age, Rigoberta Menchu had already lost her father, her mother and a brother as a result of the indiscriminate violence exercised by the armed forces of Guatemala. Her father, Vicente Menchu, along with other indigenous people, was burned alive by the army when he participated in the peaceful takeover of the Spanish embassy. The embassy was taken over in hopes of calling attention to the plundering of land suffered by the indigenous and to the military presence in the community.

A few months later, her mother became yet another victim of the repression. She was kidnapped, raped, tortured for several days and exhibited publicly in her community.

Rigoberta Menchu was seventeen years old when she decided to learn to speak Spanish. Since then, words have been her weapon in the untiring defense of the rights of her people. The extent of the love that the indigenous, victims of repression, terror and war, have for her is equaled only by the hate of the government and the army, to whom she has always been a thorn in the side.

For two hours, the Commission for the Defense of Human Rights in Central America, (CODEHUCA) had the chance to carry out an interview with the 33 year old Rigoberta Menchu. She spoke of the 500th anniversary and of her country, where military dictatorships and repression have prevented her from residing since 1981. Guatemala, with nine million inhabitants, is a nation whose civil war has not yet ceased, unlike the truces that currently exist in other countries of the Central American region. It is a country in which the extermination of the indigenous peoples continues to be a reality.

During the last thirty years, this country has been torn by a civil war that, to date, has left more than 100,000 dead and 30,000 disappeared. The vast majority of these victims have been indigenous peasants.

Different military dictators and civilian governments have carried out a military campaign against the guerrilla resistance, resulting in a militarization process without precedent on the American continent. More than half a million men from the civilian population are now forced to serve in the so-called Civil Defense Patrols, organized by the armed forces. According to the Guatemalan government, participation in the patrols is voluntary. However, human rights organizations have provided numerous testimonies and proofs that the indigenous peasants are obliged to participate and to carry out army orders. Thousands of Rigoberta Menchu's countrymen are buried in clandestine graves, executed without trial by the Civil Patrols.

What began your struggle for the defense of the indigenous and human rights?

I was born in a family where Papa struggled for 22 years for the piece of land where we were born. Mama, as a midwife,

attended 90% of the pregnant women, sick people and malnourished children. Because of her role as a healer and a midwife, she believed in our Mayan gods. I would trade any prize in the world to know that my Papa and mother had returned. They helped me to determine my life. In addition, I have a brother in a clandestine cemetery with his three children and his wife. Someday, I would like him to have a dignified grave in the land where Papa dreamed that we would be buried.

Moreover, I have known so many people that are not alive today; it is in their memory that one lives.

On the twelfth of October, a great number of countries will celebrate the 500th anniversary of the discovery of America. Do you see this as an insult to the indigenous people?

We have seen repeated occupations of our land, long lines of colonists have arrived, and they remain today. For me, to celebrate the twelfth of October is the absolute expression of triumphism, occupation and presumptuousness, and I think that anyone who has mature and responsible politics should not celebrate it. History will remember those that celebrate it.

Now, the twelfth of October is a special date, but I don't believe that it will change the situation very much. The struggle of the indigenous didn't begin in 1992, and it will not end in 1992; it is simply an occasion to take advantage of the international situation.

On the other hand, the 500th anniversary has opened a lot of space in international forums. With respect to this, I am deeply glad that 1993 has been declared the International Year of Indigenous Peoples by the United Nations. It is the first year we have had in five hundred years. This is thanks to the struggle of many untitled, unnamed indigenous brothers who, without understanding international law, patiently walked the corridors asking for some time. Thanks to them this international year has been declared.

In addition, I think that the current situation has generated an understanding of the cultural diversity of America. We were the first to talk about cultural diversity, the need to respect the Maya and the environment.

The last country in the continent to abolish slavery did so more than one hundred years ago. How is repression and racism expressed today?

For example, in the case of my country, Guatemala, 65% of the inhabitants are indigenous. The constitution speaks of protection for the indigenous. Who authorized a minority to protect an immense majority? It is not only political, cultural and economic marginalization, it is an attempt against the dignity of the majority of the population. The human being is to be respected and defended, not protected like a bird or a river.

Racism in our countries is a fact in that the Indian is not allowed to be a politician or aspire to being head of state. It has reached the point that 99% of the indigenous women have not gone to school. The indigenous are condemned to live in a situation designed to exterminate them. They receive a pittance of a salary, they neither speak nor write the language, politics dictates their situation. Is this slavery? I don't know what it's called. It is not the same as before because we are in modern times.

During the last summit in San Jose in Portugal, with all the Central American Presidents present, the Guatemalan delega-

tion threatened to leave the summit if I entered the main session to present a document on the development of Guatemala.

It was inconceivable to them that an indigenous woman, self-taught, born to a humble family in the mountains, who ate roots and leaves, didn't go to school and who has no professional title would appear there. It was the greatest shame. The racists won't stand for the presence of a person who is not of their race and convictions.

The whole region has seen a pacification process in the last few years. However, in Guatemala the internal war continues. Why has the situation been prolonged in your country?

In my opinion, peace has not come to America, to Nicaragua, or to El Salvador. A hungry people is a people without peace. If the demands of the people are not met, what kind of peace are we talking about?

How do you explain the fact that the war in Guatemala has never gotten the same amount of attention as the wars in El Salvador and Nicaragua?

One of the reasons is racism itself. We don't have means of communication in our hands. The media and politics have never allowed our people to speak through them. The absolute marginalization of the indigenous peoples is a fact, as is sophisticated militarization. These have been the most significant ingredients in the silent war.

ing peace in Guatemala?

The problem in Guatemala is that there is no solution to the issue of human rights. The problem is militarization, it is the unjust distribution of wealth. It is feared of the indigenous, it is discrimination and marginalization. If concrete means to resolve what has been generated by the conflict are not sought, I don't think that the war will end. I deeply believe that the solution to this armed conflict lies in concrete approaches to human rights and the dignity of indigenous peoples. It is the responsibility of all those implicated in Guatemala, perhaps also of the international community. It must be said that the international community has given many blank checks for the killing of our people.

The inaction of the international community towards Guatemala is unjustifiable. The community should play an active role with concrete measures and sanctions imposed, as was the case in South Africa, Iraq, Yugoslavia, Cuba and Haiti. Why for us no? Why legalize death in one place and somewhere else no? This is clear in our memories.

Many of your countrypeople speak of a culture of violence and death in Guatemala. Do you share this interpretation?

The culture of death is imposed by economic and political interests, the arrogance of power, corruption. I blame the first world for having taken our riches for so many years. I am speaking of the superpowers that dominate the life of the world. More concretely, the World Bank, the IMF. Those that

What is the greatest obstacle to achiev-

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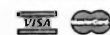
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The Tendency To Forget:

by Chris Prell

On October 13, Gail Dines, professor at Wheaton College, addressed a large assembly of both men and women at the UMass Campus Center Auditorium regarding pornography. She focused on the ways in which pornography both supports and promotes violence against women. Her examples centered on slide excerpts from *Playboy*, *Penthouse*, and *Hustler*.

In the days following Gail Dines' lecture on pornography, I asked many of my friends about their response to the talk. One friend of mine said she felt tired the entire next day. An understandable reaction: it's hard to try to like a society that both overtly and covertly attacks you on a daily basis. Perhaps herself-fabricated optimism had been too taxed the night before. I know mine had. She said that her fatigue stayed with her until she spoke to her housemates (three other women) about the lecture. "Then came the anger," she said.

I found her reaction interesting: such a delayed anger. I understood it too. She certainly had plenty to be mad at, the list is extensive: it includes those who create the images, those who buy them, those who carry the images over into the mainstream media, and those who overlook or don't care how these images affect women. And there's always more that can be added. But without thinking about specific names or groups re-

sponsible for this industry—just the idea of how predominant a force pornography is, how many people it involves and affects, is mind boggling. (It is an industry which sees profits of billions of dollars a year.) Whether one helps in creating it or fighting against it, we all remain part of the group affected by its messages. And as women, the extent to which this is true—in terms of how we are viewed and treated—becomes an overwhelming fact emotionally hard to contend with. Maybe this is a clue to my friend's fatigue.

In her lecture, Dines repeatedly illustrated the ways in which pornography affects women. She showed links between pornography and sexual crimes. She demonstrated how media images only too closely resemble many of those in porno magazines. Collectively her speech reinstalled the audience with messages we've heard before regarding the violence pornography both supports and promotes. That's plenty to be angry at.

Yet why did it take my friend all day to react? Dines' lecture, because of its horrifying message, also revealed a fact about many of us in the audience. It was the realization that her message, along with many other ones we've received regarding the treatment of women, is too easily forgotten. Messages on ways in which women are controlled, violated, and oppressed in our society. Messages we've acknowledged, then quietly allowed to slip in to discreet pockets of our minds. Perhaps this explains the fatigue my friend ex-

Responding to Gail Dines on Pornography

perienced. It's easier to slip into weariness than confront harsh realities about yourself. Easier to forget than to deal with the draining effects of anger and the obvious need to do something about that which angers you. And I think it is a behavior pattern which I, my friend, and many other women fall into. We sink too readily into our cozily created comforters of self-delusion, and fail to act to change first ourselves and then those around us.

We also fail to realize that forgetting is a twisted privilege in today's world. If we can forget, then we are not the women who must pose for these pictures. For them, forgetting isn't an option. Nor is moving to a place where pornography is more discreet. For those of us who do have these "privileges," we also have a chance at eliminating pornography, and it is an opportunity we should be taking advantage of.

Dines' lecture was valuable for the information she gave regarding pornography, whether or not her message was one familiar to her audience. For me, the event was also about exposure. Exposure to my own and other's willingness to ignore a lot of issues concerning the treatment of women. Hearing and then forgetting in an attempt to function more smoothly in this society is a pattern we all must break. We must continue the discussion on pornography, along with other issues, whether it be with organizations, friends, or ourselves. . . even if that involves being a bit

angry.

I have compiled a brief list of organizations to which women can turn if interested in getting involved with or educated about the fight against pornography. My best wishes to you all.

Educator Advocates
Nelson House, UMass
Amherst, MA 01003 (413) 545-3474

National Anti-Pornography
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it deserves to be extensively quoted: "After meeting Jung I dreamed of standing by the fireplace in my home and encountering a real Native American who stood at the other end of the fireplace and confronted me with a tomahawk. He threw the tomahawk at me and I had to catch it before it hit my abdomen. This startled me. I told Jung about my dream the next morning at breakfast. He smiled and said, 'yes, that's your archaic man. He wants your attention and he wants you to connect with him.'"

It is astounding to have it laid out so clearly. The Native American represents the archetypal archaic man, the Wild Man, the primordial man who exists at the beginning of time, at the beginning of consciousness. *Wingspan*, a book compiled from the newspaper's articles illustrates this point nicely with the use of "primitive" cave-painting type graphics in the margin of every page. The Native American in Perry's dream and in the common conception of the movement, is but an archetype, having no actual existence, except in the archaic memories of white men. The Native American is a symbol of what the men's movement seeks to find in itself, and then exorcise on the journey to manhood, to kingship. He is one stage in the evolution of every civilized man, nearest the caveman, nearest the animals.

This story is also indicative of the relationship most non-Native people have to the people who first populated this continent, a relationship characterized by the narcissistic fantasies of freedom and adventure, of a life much closer to nature and spirituality than we are now. As Vine Deloria, Jr. has pointed out in *God is Red*, the American Indian Movement in the early seventies wasn't able to get americans to pay attention to what was going on with real Native Americans—the loss of land rights, political persecution, government violation of treaty rights—because White America is so fixated on fairy tale conceptions of a time when people lived in tepees. This

infatuation is a concept to which Renato Rosaldo has given the name of "imperialist nostalgia." The yearning of White Americans to return to the good old days, to 'get back to nature' via Indigenous religion, and to once again see people living in tepees or longhouses is the epitome of nostalgic imperialism. North America's genocidal history and its continued disregard for Indigenous human rights disappears behind this cloak of innocent yearning for days past—a history wrought by the same people who now long to resurrect what they have destroyed.

The exorcism of the Wild Man which must occur along the progression to a Kingly identity parallels the murderous intentions of white patriarchy towards indigenous cultures. As the individual White man "discovers," and then exorcises the Wild Man, so White patriarchy as a culture rediscovers and then erases and destroys Native peoples and their religions.

Within this framework, Indigenous women have no role except for their symbolic exclusion from the ceremonies that these white men usurp. In the men's movement, Indigenous people are literally faceless because they are not individuals as much as they are symbols. Native American culture exists only in the white male psyche as male defined and male centered, as a continual manhood initiation rite, hunting ritual or war chant; Native American men represent the primordial masculinity that each man seeks to draw out of the recesses of his psyche.

Perry emphasizes the use of ritual process as a means of breaking out of the common, conventional, anesthetizing way of life where "the culture puts us to sleep for its own purposes. To break out and do something wholly different carries us back to the archaic man inside us. It is through this regression into archetypes that he claims men will find their King, which 'represents the center, the living representation and personification of the center. This is the spiritual and cosmic point of connection between the world of the

gods of men and of the underworld. So the King is the pivotal figure. All the important transformations that go on in the psyche's processes come out of that center. He is like that master of ceremonies, the figure who initiates great change and regulates the steps along the path of change."

According to Perry, the goal of all men in search of mature masculinity is the development of their King. This search, like many of the defining concepts of the men's movement, has a symbol of what men must seek—the Wild Man or the Warrior or the King—within himself through ritual exploration with other men, but the exact nature of that search is mystical, indistinct. It is easy to latch onto dancing in search of your archaic man, but men in the movement don't know what to call it other than that; they don't know exactly what it means. They are content, while playing with paints and feathers like elementary school children making pictures of "Columbus the Hero," to let the father figures of the movement attach meaning to their productions.

So they attend workshops and go on adventure weekends in order to gain the enlightenment promised by each—they search for their Warrior at one dance, grieve for their fathers at another ritual, and get in touch with their Wild Man while drumming with 500 men, paying \$75 to \$3000 each time. They look for each archetype where it is promised, and most important—the goal of all this drumming and dancing and naked communion with nature—is working with their King. The King, of course, is the top of the pyramid. The ultimate goal of the men's movement is apparent in Perry's response to the question: How do men work with their King? "I feel it should be done with other trusted men, with a trained therapist" (emphasis mine).

With a therapist. So, as always, what a lot of this boils down to is the money that some people can make. The men's movement is a big business with a monied clientele, and this time, what they are selling is spirituality. The feminist movement has not been inno-

cent of these lucrative appropriations. Books claiming to contain secret tribal histories by white women such as Lynn V. Andrews, and expensive woman warrior retreats closely modeled after the ubiquitous 'shaman' prototype proliferate in the (White) women's community. The associated White feminist community has often failed to define the difference between respectful approaches to learning/sharing cultural values, and crass consumerism. I hope that my critique of the men's movement can be used for ourselves and our own feminist community.

When European Americans can no longer exploit the land, resources, and labor of Indigenous peoples on this continent and around the world, they commodify spirituality—the final frontier. It is a desperate attempt at salvation from the destruction which White Americans, complicit with our ancestors, have wrought.

As a movement which originally formed around the political vision of an anti-sexist society, the men's movement might have had the potential to develop its vision into one that was anti-racist, anti-classist, and anti-imperialist through continuing activism but has followed a much more conservative path by focusing on masculinity with no political analysis of the context in which masculinity is constructed. As a result of their inability or unwillingness to deal with problems of racism, classism, and homophobia, the men's movement continues to be seriously unable to challenge the misogyny in our culture. Underlying the outward posture of collectivity and support-groupness is the value and glorification of Patriarchy, kingship and hierarchy, which is antithetical to any understanding of liberation for oppressed people. The men's movement, principled in destruction and masked by the language of liberalism, constitutes an extension of the hegemonic order in threatening the wellbeing, resources, and lives of all people who do not have the privileges that are guaranteed by being white, male, and financially secure.

Rude Girls Column

by Bernie and Miranda

This month brings yet another collection of comebacks and anecdotes from women who dare to be rude. They even dare to be rude in an environment haunted by "family values" with a thinly disguised Fundamentalist Christian agenda.

Here are two of our most recent letters.

Dear Bernie and Miranda,

You two are so cool. I am writing with a rude story so here it is. I was walking in downtown Amherst a while ago. A woman approached me and said, "Excuse me, do you have the time." I replied, "Yes. It's two o'clock." To which she said, "Great! Then it's only four hours until the next service at my church! Can I tell you about it? It's a really great church, and you look like you'd be interested!" My response was, "Well, I'm Jewish and a Lesbian. Those two things usually keep me away from other peoples' churches."

How's that for rude?

In all rudeness,

Ann B.

Dear Bernie,

I'd like to nominate my friend Julian for a "rude girls" card. She's an ex-funda-

mentalist, punk dyke in San Francisco. Get this:

Julian, my friend, my partner, and our friend Jo are on a Muni bus. We're minding our own business, and for the most part, people aren't hassling us because we're in a pack. For some reason, though, as we get to our stop, a raggedy old man says to us, "Jesus loves you but not your lifestyle!" (The fundamentalists are always sniffing my friends out. It's like they have their own version of "gaydar," only its "praydar" or something, that tells them when a "fallen" Christian passes by. Anyway, back to the story...) Without ruffling a single red hair of her mohawk, my friend Jules shoots back, "Jesus likes it up the butt and so do we!" and clomps past him.

Now, how much ruder can you get? Hope this isn't too graphic (or blasphemous) for your column. Keep on biting back!

Sincerely,

Ashley

Well, there you have it. Keep writing us letters, and send in comix, too. (Sorry there was no room for our own comix this month.) Until next issue —

Miranda and Bernie

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Write From The Heart: Writing Workshops For Women taught by Lesléa Newman. *Write From The Heart*, *Poems From The Heart*, *A Novel Idea*, and *What Are You Eating!* What's Eating You all start the second week in December. (8 week classes held in Northampton) Call (413) 584-3865.

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Letters to the Editor ...

Continued from page 2

course "Indigenous Women in Contemporary National Liberation Struggles" in Spring 1993. It is important that students understand this perspective. It is due to funding obtained through Norm Atkin's office that the Women's Studies Program is able to offer two courses on Indigenous women next semester.

I wish to acknowledge and thank the undergraduate and graduate students/TAs whose valuable comments and advice have guided my syllabus and pedagogy. I also thank Prof. Joy James and Prof. Jan Raymond for their consistent support of my work and my presence in this program.

Dear Valley:

Congrats on your article on the men's movement by Jami Porter Lara. Might I contribute some additional points:

1. The participants in the men's movement are participating in the same reaction to women's power, strength and autonomy as the original initiators of men's-house socio-cultural historical events. According to Joseph Campbell in *Primitive Mythology*, part

one in his series of *The Masks of God*, such institutionalized occasions arose at a time when women were dominant in hearth-centered activities and agriculture as well as being perceived as endowed with magical powers of childbearing and childbirth. Then, as now, men were making up for an obvious inferiority complex.

2. If you examine who is involved now, it is frequently men who are not making it very well in the capitalist patriarchy—i.e., men who have lost businesses, homes, and access to their children to women who have accused them of emotional abuse or battering in court and are currently as a result having their male egos pieced back together by new girlfriends assisted by "brotherhoods" of "men's groups" who cohere their sense of torn self while they have to endure the emotional humiliation of custody suits in court, as well as ensuing poverty and loss of status in the social hierarchy of this life.

3. The form of the rituals as described in *Wingspan*—looking for giant-sized phallus substitutes in the woods—has nothing whatsoever to do with the construction of primitive rituals of the men they claim to hark back to. The initiation rites of puberty (which is the level many of our contemporary male movement-ites are stuck in) in primitive cul-

ture does not have to do with compensation for experience of inferior penis size, but with imitating a ceremony in which a child is given birth to by men. The men carry the boys, as women carry babies, and even perform the purifying rites as do women after childbirth. In one ritual Campbell describes, "the male mother wears a skirt and squats on a birth stool. He grunts and groans and grimaces in mock labor. The young man naked and glistening with red paint crawls under the skirts and is expelled between the older male's legs, while everyone shouts for joy except the mother, who faints for her labor." These rituals are similar to the ones participated in by the Bacchae in Greece, as described by Jane Harrison. In these rituals as Campbell writes (p. 90) the men "are taken away from women and children, and reorganized around the hunt with men," and "the imprints irreversibly established in infancy . . . are being reorganized, and through an extremely vivid, increasingly frightening and unforgettable experience are in the end recomposed into manhood." These vivid painful rites include public circumcision and the infliction of penile-length imitation vagina bloody slashes, cuts and wounds on the seized male member, not just rummaging around in the woods looking for a big phallic pole planted by a

weekend organizer.

4. Another element of traditional form missing in our pseudo-men's ritual is a bonding rite to the female relatives of the young males who listen in the women's camp and scream in empathy when they hear the blood curdling cries of agony of the young male initiate. In other words, instead of separating from and dominating women, he is linked to the female lineage as an equal to the woman at last as they scream in unison, not, as I have seen, infused with male superior ideological notions to taunt over a dominated girlfriend, to pressure her to babysit his children and to lend the use of a dilapidated car to drive off until three a.m. to participate in secret society rituals.

5. To debate with the male ritual participants one at a time is not worth the energy. They have been programmed and need concerted de-programming. We have to do direct rescue work of the women who are mixed up and confused by them, instead, because the men themselves are brainwashed and hypnotized by their participation in secret orders as participants in any other cult ritual, i.e., EST, the United States Army, and the Moonies.

Batya Weinbaum
Worcester VT

Continued from page 3

have caused and tolerated the death of our people, those responsible for the plundering of the third world. Silence is also part of repression.

If our people are the issue, tranquility and peace have always been most sacred to us. Violence and repression are so incompatible with the peaceful face of the Guatemalan people that it is a permanent shock to discover the two faces of Guatemala.

What do you think of the guerrilla resistance? Do you defend their goals?

If I were a guerrilla, you wouldn't see

me in this office. To me, the guerrilla is a reality that faces us. There are confrontations every day. It is a clear fact that, despite the existence of Civil Defense Patrols with 600 or 800 thousand men in forced service, the guerrilla exists. I have always said that the dialogue initiated by the guerrillas and the government two years ago in Oslo is the correct path.

The last time you visited Guatemala, in July 1992, there were three attempts on your life. Do you hold Serrano responsible for your security?

I hold the whole war responsible. I hold the army and [the system of] impunity responsible. What has ruled in Guatemala for

many years is impunity, which means a lack of initiative by the chief of state to pass sentence on those responsible. I condemn the impunity and the system governed by Serrano. Impunity should be condemned in any corner of the world.

Do you fear for your life when you visit Guatemala?

Not only in Guatemala, but everywhere. Our lives are no longer our own; they can take them away any time.


The Mayas, our grandparents, always said; every human being occupies a small piece of time. Time itself is much longer, and while we are on it because it will be part of our children and the children of our grandchildren. They know that life is short, that it can end so soon, and that if one gets lost on the way, others will come to take their place.

Continued from page 1

hilarious performance pieces designed by members of the school with artistic director Janis Totty and production coordinator Janet Aalls. Andrea Hairston of Chrysalis Theater and Jemma Lambert, VWMA Board member assisted with many aspects of the show.

The event was successful due to the support of numerous people who helped with organizing, bought program ads, donated funds and services, and enthusiastically attended the show. All proceeds benefit student scholarships. (No woman is turned away from classes at VWMA for lack of funds.) Valley Women's Martial Arts exists because there are networks of individuals and organizations in this area who refuse to accept violence in any form and who support spaces where women and children can grow stronger, healthier, and more joyful. "Arts for Strength" reflected the power of this network and the beauty of collaborating as a community to improve all of our lives.

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A LESBIAN PARADISE!

...more Letters to the Editor

Dear Valley Women's Voice,

I wanted to respond to Jami Porter-Lara's critique of the "men's movement" in the September VWV. I was excited, first of all, by what was clearly a well-thought-out, well-articulated piece. I think Porter-Lara makes several good points that all pro-feminist men would do well to remember:

First of all, she argues that men do not experience "oppression" as men in the sense that they are oppressed by another group of people (like women). Men do experience systematic mistreatment by a society which assigns both men and women to rigid gender roles, which expects men to achieve greatness individually without needing comfort and support, and which expects men to fight and die for their countries, to name a few examples. However, this sort of systematic mistreatment is not the same as the oppression of one group of people by another. It is therefore very difficult for a feminist to listen to a privileged white male talk about his "oppression." In the woman's mind, HE is the oppressor, not the victim.

Secondly, Porter-Lara points out that men in the "men's movement" often get side tracked into processing and healing their own pain as individuals rather than working collectively toward gender liberation. Whenever a group of "oppressors" gets together to examine their power in society, there is always a strong pull to divert the focus of the group by collectively exclaiming, "Well, we've been hurt, too!" It is important that all people who are working to end oppression be constantly reminded that the end of oppression—rather than the end of one's own embarrassment about being an oppressor—is the goal.

A third point that the author makes is that the "men's movement" is developing as a reaction against the gains that feminism made in the last two decades. The development of men's groups that seek to "take back men's rights" is an important trend for feminists to watch. Historically, after the first feminist movement in the United States during the 1920s, women were blamed for all the social ills of the 1930s and 1940s. Wrote Philip Wylie in 1942, "Mom's first gracious presence at the ballot box was roughly concomitant with the start toward a new all-time low in political scurviness, hoodlumism, gangsterism, labor strife, monopolistic thugery, moral degeneration, civic corruption, smuggling, bribery, theft, murder, homosexuality, drunkenness, financial depression, chaos, and war." The ideas of Wylie and others like him landed women smack dab into the repressive 1950s. Feminists today are therefore wise to be wary of the 1990s post-feminist backlash (a.k.a. the return to "family values").

While I therefore agree with some of Porter-Lara's arguments in her analysis of the 1990s "men's movement," I think she goes too far in condemning the movement for "reasserting and defending the dominance of the White Capitalist Patriarchy."

One thing that is not clear from her article is that the 1990s "men's movement" is not a unified "movement." Trying to analyze

the "men's movement" as a unit is like trying to analyze the "women's movement" by lumping together such diverse groups as NOW, SAMOIS (a now-defunct "lesbian/feminist S/M organization"), VWV, and those women who want to put warning labels on all our music. The "men's movement" encompasses groups which encourage men to "kill the female" in themselves, as well as groups like the National Organization for Changing Men, which is pro-feminist and pro-female in its philosophy. Some of the groups which feminists would attack by denouncing the "men's movement" as a whole are thus the only groups of men dedicated to eliminating male hegemony.

Porter-Lara's criticism of groups like NOCM and RC is that the men involved in these groups focus too much on personal pain and not enough on women's liberation. True enough. In fact, if all of the groups currently dedicated to women's liberation devoted all of their energy and power to their cause and none to issues of personal pain, we would have been liberated long before now! However, it is important for feminists to realize that the men involved in building pro-feminist men's support networks are building the networks for men. Women's liberation is not the primary objective of these groups, nor should women expect it to be.

Men are not known for their ability to develop deep friendships and support each other. This ability is one of the skills that men have to reclaim in order to be allies for each other and for women. What I hear from the pro-feminist men's groups is that men need to break down the denial and isolation around their own painful experiences as men. That's FINE with me. Think about it, women: wouldn't you rather have men meet with each other to process their guilt, shame, and pain about being oppressors than have them come to YOU as a feminist and expect YOU to absolve them of their misdeeds? We've all seen examples of this sort of soppy, well-meaning liberal male, and frankly, it's gross.

If we acknowledge that men need to deal with their personal pain on one level while fighting against oppression on another, then let's encourage them to process their pain with other men and fight against oppression with us. If men perceive from feminists at least a grudging willingness to work together, we may eventually form productive alliances that will outlast the post-feminist backlash we are currently experiencing.

As far as Porter-Lara's criticism that the "men's movement" consists mainly of white, privileged, heterosexual males, the statement may be true enough, but who were the women who filled the ranks of the 1970s feminist movement? Didn't our own movement apologize for lesbians and exclude women of color when it began? Doesn't it still? The point here is not that we should ignore the fact that both the men's and women's movements are geared towards the interests of more privileged men and women, but that it is only too easy for these movements to attack each other on that basis.

Rather than attacking each other for racism, heterosexism, etc., we should be devoting our time to making our own movements less oppressive.

A final point that Porter-Lara makes is that the "men's movement" is dangerous in that it consists of groups of men coming together privately to discuss Goddess-knows-what. I agree with the author in that the idea of "men-only" space is "unsettling." However, I feel that at least part of the reason that women are unsettled by groups of men is that we have been conditioned to believe that men are primarily aggressive, sexual (and aggressively sexual) beings. Therefore, a group of men meeting in secret must either be plotting a coup or planning a gang-rape. This is not to say that groups of men do not meet in secret to do just these things—they do, and such men are dangerous. However, we cheat men, I think, by assuming that their male-only gatherings must involve something that will ultimately profit men and harm women. Perhaps, when we see men through our feminist lenses, we do at times miss their "innate humanity, beauty, and essence as men," as Forrest Craver charges.

My point in writing this response to Porter-Lara's analysis is not to be an apologist for the "men's movement." Nor do I mean to attack the author, for I believe she offers some truly important and valid criticisms of the different parts of the men's movement she has studied. I also feel it is crucial that men's groups, as well as women's groups, know how they are being perceived if their aim is to be effective at liberation.

What I do want to point out, though, is that it may do more harm than good for us to condemn outright the very groups of men who at least state a commitment to creating gender liberation. I am sorry to say, women, that we cannot liberate ourselves without involving men and winning them as allies. Gender liberation will free both men and women of the rigid gender roles and abusive expectations that have plagued us. In addition, feminism will free women from oppression by men, but only when we have enlisted sufficient male support in overthrowing the patriarchy. Thus, we might do well, in our dealings with the men's movement, to "agree to disagree" where our beliefs differ (such as in the idea that men are oppressed), while working together where our politics are similar. Only through coalition-building, rather than through isolating from and attacking each other, will we achieve our mutual long-term goals.

Sincerely,
Anna Myers
Amherst, MA

Jami Porter-Lara responds:

It is true that the men's movement is not a unified movement, as is true of the women's movement. But it is important that feminists be able to look at trends and patterns in social movements within a political context of the

world.

My major area of concern is the depoliticization of the majority of the men's movement. In its present state, it is no longer a political struggle against sexism, but a movement of men seeking self-actualization and safe space. As I have stated in the first article in the series, their focus on pain and hurt within the area of political discussion is being done irresponsibly, to put it politely.

You state that "Women's liberation is not the primary objective of these groups, nor should women expect it to be." I disagree. As a feminist, I do have the expectation that a primary goal of the men's movement should be the dismantling of male supremacy—particularly if there is an expectation that we are to build alliances with them. How these men are going to reconceptualize masculinity and connect with one another on a more meaningful level without examining their investments in patriarchy is beyond me. Moreover, I take issue with your insistence that men must process their pain with each other and fight against oppression with us. Why with us? Men can, and should be fighting against oppression—with each other.

Furthermore, it is not conditioning which leads us to expect that men are aggressive and sexually aggressive. It is the reality of women's experience in a male supremacist culture that has led us to these conclusions. There are exceptions to the rule that generally, men are dangerous to the safety and well-being of women's lives, but they are exceptions. Consideration of the incidence of domestic violence, date, acquaintance and family rape confirms this point. To suggest that women's fear of men is due to societal conditioning dismisses the reality of our experience and undermines feminism as a means of survival.

I believe that male-only gatherings with stated anti-feminist rhetoric should be assumed dangerous, and that gatherings of men outside the context of pro-feminist activism must also be considered dangerous. "Men-only" is a historically oppressive reality: it cannot be taken out of its historical context any more than can "Whites-only."

Concerning your last assertion that women will not succeed at feminism without taking the responsibility of "winning [men] as allies": alliances are formed around shared political agendas and are dependent upon the responsible behavior of the members of that alliance. Men should not expect the benefit of feminist allies without an active commitment to women's liberation. Moreover, alliances are based on similar politics which are supported by similar conceptions of the world. Whether or not men or oppressed is no small point of contention—it is the difference between complex and watered-down concepts of oppression. The reduction of sexism to "gender oppression"—where men and women are equally oppressed by society's sex role stereotypes—is a major distortion of the misogynist world in which we are living, and any alliance built around such an assumption would be of little value to the women involved.

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Announcements

Exhibit: Yohah Ralph will be exhibiting paintings and sculpture in her latest show called "Street Chic." Yohah's work, "bold, colorful, and often times humorous is an amalgam of images that challenge media representations of women. Ralph's subjects are self-possessed, empowered, and hardened off to the forces that seek to keep women vulnerable, emaciated, and bent over to take it any way they would have them served. Ralph's women dance, contemplate, exchange flowers, stand at bus stops, and hold hands, united in an effort to change from being limited to limitless." Through December 3, Thornes Market Gallery, 3rd floor, Mon/Tues/Wed/Sat 10-6; Thurs/Fri 10-9; Sun 12-5.

The Everywoman's Center: Regular counseling program fall hours: walk-in hours are Mon & Thurs 12-1:30 pm; call-in hours are Mon-Tues-Thurs 10-11 am & Wed 12-1 pm; individual & couples counseling are available by appointment. All EWC services are available to women free of charge. Everywoman's Center is located on the second floor of Wilder Hall at UMass; office is open Mon-Tues-Thurs-Fri 9-4 and Wed noon-4. Phone: 545-0883.

New Group: Institute for the Healing of Racism is now forming in Northampton. The purpose of the Institute is to "help individuals heal the wound that racism creates" and to "become a center for social action with the aim of fostering justice and racial unity throughout Northampton and surrounding

areas." Meetings will take place on the 1st and 3rd Tuesdays of each month; the steering committee will meet from 6:30-7:00 pm (all are welcome) and group discussion introduced by knowledgeable speakers will take place 7-8:30 pm. FMI and schedule of topics for the next several months, call Jeannie at 586-6194, Colin at 585-5887, or Gene at 256-1878.

New Organization: The Valley Women's Health Project is a new organization currently dealing with issues of Lesbians and cancer. We are planning support, education, and political action. "Please join us. All women welcome." Meetings at Bangs Community Center in Amherst. FMI and next meeting time call Anne, 508-544-6385.

Hearings: The Governor's Commission on Gay and Lesbian Youth will conduct Central and Western MA Regional Hearings, Friday, November 13, 2-5 pm at UMass Campus Center; Monday, November 16, 1-4 pm at Worcester State College, Student Center Auditorium, 486 Chandler Street, Worcester, MA; & December 1, 1-5 pm Room 318, 436 Dwight Street, Springfield, MA. Testimony needed! Seeking youth, parents, professionals, and concerned citizens to testify for the region. Looking for people with moving stories and comments on perils facing lesbian, gay, and bisexual youth; stories and comments about suicide and suicidal ideation, problems of youth in schools, problems dealing with state or private agencies, HIV/AIDS risk, substance use risk, ha-

arrassment and/or violence and any steps taken to address the needs of lesbian, gay, or bisexual youth. Prepare 3-5 pages of double-spaced typewritten testimony. Call for help in preparing testimony and send testimony to: Sharon Bergman, P.O. Box 1327, Hampshire College, Amherst MA 02001 (549-8044) OR Leslie Tarr Laurie, 16 Center St., Northampton MA 01060 (586-2016).

UMass GLB Program: Undergraduate position: seeking an undergraduate to fill a part-time workstudy position. Applicants should be familiar with and supportive of gay, lesbian and bisexual concerns. FMI & application, call 545-4824. **Phoneline:** LAMDA is the Program for Gay, Lesbian, and Bisexual Concerns' new 24-hour voice-messaging information service, available free of charge to callers from any touch tone phone. LAMDA will include continually updated event information, information on area resources including bookstores, clubs and publications, homophobia education, UMass and 5-College Gay, Lesbian, and Bisexual offerings, on-campus counseling and dispute resolution services, as well as information about AIDS/HIV, STD's and other health issues. To use the system, dial LAMDA (5-2632) from any on-campus phone, or 54-LAMDA (545-2632) from off-campus. For information about listing events, call Jeffrey McKeough at 545-4824.

Victim/Survivor Awareness Week organized by Mount Holyoke College Women Against Sexual Harassment (W.A.S.H.) will

take place November 16-20th. For information about the events call 586-2000 & ask for a W.A.S.H. counselor.

New Support Group: Menopause, informal support group to meet monthly. Kate, 584-2669.

Meeting Times:

The Lesbian, Gay, and Bisexual Community Center general meetings are the first Tuesday of every month at 7 pm at the Unitarian Meeting House in Northampton. FMI call 585-0683.

The Valley Gay Alliance meets the first and third Thursdays of each month at 7:30 pm in the Unitarian Meeting House, 200 Main St., Northampton. FMI call 527-2554; the Annual Business Meeting with Elections and Thanksgiving Potluck Dinner will take place on November 19, 7:30 pm, Unitarian Meeting House, Northampton.

PFLAG meets the 2nd Tuesday of each month at 7:30 pm at Grace Episcopal Church Parish Hall, Spring Street, Amherst. Second annual potluck dinner will take place November 10 at 6:30, Grace Episcopal Church, Amherst. FMI call 532-5883.

Queer Nation meets every Wednesday 6-7 pm at Bangs Community Center, 70 Boltwood Walk, Amherst. FMI call 584-4213. Teen support group in Northampton; call 586-7377.

AIDS Coalition to Unleash Power (ACT-UP) of Western Mass meets on the second and fourth Thursdays of the month, 16 Center Street, Room 311, Northampton, 7:30 pm. Call 584-4213.

Calendar

November 9

Lecture: "Political Generations and the Persistence of the Women's Movement," with Nancy E. Whittier, Lecturer, Sociology Department, Smith College. Sponsored by the Smith Project on Women and Social Change. Free. Accessible. Smith College Bass

Lecture: "The Social Construction of Scientific Knowledge," with Anne Fausto-Sterling, visiting professor at Mount Holyoke. An informal discussion of current research in women's studies, part of the works-in-progress series sponsored by the Five College Women's Studies Research Center. Free/open. Mt. Holyoke Dickinson House, 4:30 pm.

November 10

Lecture: "After Us the Savage Goddess: The Explicit Body in Feminist Performance Art and Its Relation to the Historical Avant-Garde," with Rebecca Schneider, Yale. Five college Women's Studies Research Associates Fall Colloquia Series. Free/open. Mt. Holyoke Dickinson House, 7:30 pm.

November 12

Lecture: "Stereotypes of African Women in Latin Literature," with Shelley Halcy, Classics, Hamilton College. Free. Smith College Wright Hall Common Room (accessible), 4:15 pm.

Film: *By Design*, Lesbian fashion designers contrive to have a baby by looking for a substitute father. Weekly Gay, Lesbian and Bisexual Film Series. Free. UMass Campus Center, Room 903, 7 pm.

November 13

March: *Take Back the Night*, Worcester, MA. Short Rally followed by Candlelight March. Concert/reception afterwards featuring singer/songwriter Wes. At Crystal Park (South Main Street), Worcester. ASL Interpreted. Call WEAVE (Women's Energy Against Violence) for info at (508) 892-9515.

November 14

Lecture: "Vanishing Homelands: A Chronicle of Change Across the Americas," slide-lecture presentation on the struggle for political rights of indigenous groups in Latin America. Presented by producers of a documentary series for National Public Radio. Free. Smith College Neilson Library Browsing Room (WC accessible), 10:30 am.

November 16

Brown Bag Lunch: Gay, Lesbian, Bisexual Studies Brown Bag Luncheon Seminar Series: Margaret Hunt will speak on "The Uncasy Union of Gay Studies and Lesbian Studies." UMass Campus Center, 9th floor, noon-1:30 pm.

Lecture: "Feminism, Postmodernism and Anthropology," with Francis Mascia-Lees and Patricia Sharpe, Bard-Simon's Rock. Part of UMass Anthropology Colloquia Series. UMass Thompson Hall, sixth floor lounge, 3:45 pm.

Lecture: "New Approaches to Organizing and Union Participation Breakthrough at Harvard University," with Donene Williams, President, Harvard Clerical Workers Union. Labor Relations and Research Center Seminar Series. Free. UMass Draper Hall Room 111, 4-5:30 pm.

Lecture: "Images of Gender in Classic Maya Society," with Rosemary Joyce, Associate Director, Peabody Museum of Archaeology and Ethnology, Harvard University. Free. Amherst College Mead Art Museum, Stirn Auditorium, 7:30 pm.

November 16-18

Exhibition: *Belfast Exposed*, a photographic exhibition of approximately 1000 images takes viewers into the back streets and neighborhoods of Belfast for alternative perspectives beyond mass media headlines; among the issues raised are feminist issues, socialist issues, strikes, the revival of the Irish language and culture, the Ulster identity, mass unemployment, alienated youth, drugs, and poverty. Open for viewing 11/16 3-6 pm (followed by "Irish Ways," a video retrospective of developments in Northern Ireland

over the last 20 years, 7 pm); 11/17 11:30 am-6:30 pm (followed by a slide presentation called "Inside Belfast," 7 pm); and 11/18 11:30 am-6:30 pm. FMI call the VWV office at 545-2436.

November 17

Lecture: "Reviewing the Contemporary Woman Writer: Who Decides What's Good?" with Charlotte Templin, University of Indianapolis (Literature). Five College Women's Studies Research Associates Fall Colloquia Series. Free/open. Mt. Holyoke College Dickinson House, 7:30 pm.

November 19

Film: *Law of Desire*, a passionately erotic film by Pedro Almodovar. Weekly Gay, Lesbian and Bisexual Film Series. Free. UMass Campus Center, Room 903, 7 pm.

November 20

Reading: Reading from *Catholic Girls*, a collection of stories, poems, and memoirs from over 50 women, edited by Amber Sumrall. Lunaria Bookstore, Northampton, 7 pm.

November 22

Café: Lesbian, Gay, Bisexual Café Series: Program to be announced. A \$3 donation is requested. UMass, Hampden Theater, 7:30 pm.

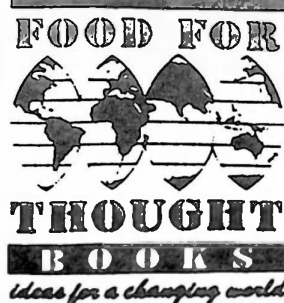
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